

SUNDAY NO SABBATH.

A SERMON
Preached before the Lord Bishop of Lin-
colne, at his Lordships visitation at *Amptill* in the
County of *Bedford*, Aug. 17. 1635.

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The second *Edition* corrected and amended.

I TIM. 6. 20.

*O Timothee, depositum custodi, devitans profanas vocum ne-
vitates, & oppositiones falsi nominis scientia, quam qui-
dam promittentes circa fidem exciderunt.*

L O N D O N,

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SECOND DAY

NO.

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NOTES

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SUNDAY NO SABBATH.

ACTS. 20. 7, 8.

- 7 *And upon the first day of the weeke, when the Disciples came together to breake bread, Paul preached unto them, readie to depart on the morrow, and continued his speech untill midnight.*
- 8 *And there were many lights in the upper chamber where they were gathered together.*



His Text, I conceive, is not unfit for this time. In the text is *synaxis*, a meeting; and at this time there is *synodus*, a meeting.

In the text is a meeting of Disciples; and such is the meeting at this time. Hee that called the Disciples together, and sate President in that meeting, was the Apostle *Paul*; and he that called us hither, and sits Pre-

A 2

sident

S. Aug. cont.
 Manich. ep.
 c. 4. tom. 6.

sident in this meeting, is our Diocesan; who can derive himselfe the successor of an Apostle: otherwise wee should have taken his call for the voice of a stranger, and not have here appeared. It is *S^t Austines* resolution, *Successio Episcoporum ab ipsa sede Petri*, is that which, among other things by him named, keepes us in *gremio Ecclesiae*, and subjects us to our Bishops jurisdiction. The meeting in the text is intended for two Actions, *Breaking of bread*, and *Preaching*. And the especiall intent of this meeting is, to receive our Bishops directions for the administration of the Sacraments & Preaching, as his Articles inform us. Hitherto, if I can but hold me by my text, I hope not to fall into impertinencies. But in the next place the day of meeting in the text jumperth not with the day of meeting for this our Synod. For that is the first day of the week: yet this comes as neere it as may be, for with *Jacob* it holds his brother by the heele; this is the second. And had it been appointed on a Sunday, the authority of the Councell of Constantinople, Ephesus, and Calcedon, would have justified it against all Sabbatarians. For by the Emperors edict they were precisely commanded to meet, and did meet, and sate, and gave suffrages, and dispatched letters on a *Sunday*.

But in the other circumstances the text and the time are nothing at all allied. The place of meeting then was an upper chamber, ours a Church dedicated and consecrated for those holy duties in the text, and used also for Synods. That meeting was in the night, ours in the day. They had the benefit of many lights, we of one great light that ruleth the day. In the text the Sermon continued till midnight; but herein if I leave not my text, you will leave mee. And if none of us all follow *S^t Paul* in preaching in an upper chamber, in the night, and till midnight,

midnight, neither he nor his successors will taxe us. For Saint *Luke* is faine to make an Apologie for him in these respects, *Hee was to depart the next morrow.* So that necessitie put him upon that time and place; and the importunity of his Disciples would not bee satisfied with a shorter discourse. For *sons abiturus* (saies Saint *Austine*) they knew they should never see *s. Aug. ep. 86.* his face any more, nor refresh their thirstie soules with those waters of life that issued from the fountaine of his blessed lips; that hee which could shake the Viper from his hand, could not find in his heart to cast these Babes from his breasts. Therefore, contrary to his owne rules given to the Corinthians, he did administer the Sacrament and preach, where men did both eate and drinke, and continued the same (out of order) till midnight. And so without any curious division, I come, after my plaine manner, to handle the words in the text: and for your better memorie take them up as they lie in order, and begin with the time of this meeting.

Upon the first day of the weeke.] Herein I conceive foure things considerable. 1. what is meant by the first day of the weeke. 2. and 3. next, when and by whom was that day appointed for holy assemblies to meet on. 4. when doth the holy observation of that day begin.

For the first. The words in the Originall are one day of the *Sabbaths*, one being put for first (saies S. *Basil. Hexam. fil.*) As the evening and the morning were one day, i.e. *hora. 2. & de Sp. Sanct. 27.* the first: so *una Sabbathi* is that *quam primam dicimus*, (saies S. *Ambrose*) as we finde it written, *Mat. 28. 1. Vesperis Sabbathi quæ luceſcit in primam Sabbathi*, In the end of the Sabbath, when the first day of the weeke began to dawne. For that day (saies Saint *Augustine*) *s. Aug. ep. 86.* which three of the Evangelists call *unam Sabbathi*, one

S. Cyril. in 7o
band. 8. c. 38.

Sabbath, prima Sabbathi à Mathæo dicitur, S. Matthew expounds them, and calls the first day of the weeke. And it is manifest (saith the same Father) that this first day of the weeke is that day, *qui postea dies Dominicus appellatus est*, which afterward was called the Lords day. S. Cyril affirms the very same; Christ appeared to his Disciples *una Sabbathi*, on one Sabbath, or on the first day of the weeke, *i. e. die Dominico*, on the Lords day. It is manifest then that by one day of the *Sabbaths* is meant the first day of the weeke, and the first day of the weeke is the Lords day. So we see what is meant by the first day of the weeke, it is *the Lords day*.

S. Ignat. ep. ad
Magen.

Niceph. l. 2.
c. 35.

The next points are, when and by whom was the observation of the Lords day appointed. The Church (saith S. Ignatius) hath set apart one day, and called it the Lords day, in confutation of those sonnes of perdition that deny the Lords worke performed on that day, that is, his resurrection. So have you the time when, and the authority that did appoint the observation of the Lords day, delivered by Ignatius scholar to S. John, that first so called it; and, as it is recorded, one of those babes whom our Saviour tooke up into his armes, as his master was received in his bosome. The time was the time the Apostles lived in. The authoritie was the Church.

What meane you by the Church? Take that cleered out of S. Augustine, *Apostoli & Apostolici viri sanxerunt*, the Apostles and Apostolike men have ordained, that the first day of the weeke should be set apart for the religious and solemne service of God, because our Redeemer arose on that day; and therefore it is called ever since *dies Dominicus*, the Lords day, & *ex illo capis habere festivitatem*, and from the very Apostles time and from their constitution it began to be kept as *a festivall day*.

A feſtiuall day! what meane you by that? Why *a ſanctis patribus conſtitutum & mandatum* (ſaies the ſame Father) it is a conſtitution and command received from our holy fathers, that men ſhould leave all worldly buſineſſe on Saints dayes, & *maximè diebus Dominicis*, and eſpecially on the Lords day, that they may betake themſelves wholly to the Lords ſervice. The firſt day of the week then is the Lords day, appointed to be kept as a holy feaſt for the Lords ſervice, by the Apoſtles themſelves in their owne time. And this day which the Apoſtles call the Lords day, S. Juſtine Martyr an Apoſtolike man calls Sunday. *Solis autem die communiter omnes conventum agimus ad preces & ſupplicationes*, on Sunday we all meet together to prayers and ſupplications, becauſe that is *primus dies*, the firſt day on which our Saviour aroſe. For he was crucified *pridie Saturni diei*, the day before Saturday, and the next day after Saturday, *qui ſc. Solis eſt dies*, which is Sunday, Apoſtles & Diſciples ſaw apparuit, he appeared to his Apoſtles and Diſciples. And here upon his Apoſtles and Diſciples thought fit to appoint and command this day to be kept holy. The Lords day then is by the Apoſtles ſo called, and by this Apoſtolike man named Sunday; & may fitly ſo be called, becauſe (ſaies S. Ambroſe) *in eo oriſus Sol juſtitie illuminat*, the Sun of righteouſneſſe then aroſe that enlightneth every one of us. The firſt day of the week then is the Lords day, and Sunday. And the Lords day was by the Apoſtles themſelves in their owne time appointed for holy aſſemblies to meet on, as on a feaſt day dedicated to the Lords ſervice. And ſo hath that day been called, and uſed ever ſince in the true Catholike Church of God for 1554. yeares together, without interruption, both in the Greeke and Latine Church.

What

Troubles at
Frankf. pag. 30.

What shall wee thinke then of Knox and Whittingham, and their fellowes, that in their letter to Calvin depart from the constitution, ordinance, and practice of the Apostles and Apostolike men, and call not this day the Lords day, or *Sunday*, but with the piety of Jeroboam make such a day of it, as they have devised in their owne hearts, to serve their owne turne, and anabaptizing of it after the mind of some Jew hired to bee the god-father thereof, call it the *Sabbath*, and so disguised with that name, become both the first that so called it, and the Testators that have so bequeathed it to their Disciples and Profelites to be observed accordingly?

It was full thirty yeeres before their children could turne their tongues from *Sunday* to hit on *Sabbath*: and if the Gileadites that met with the Ephraimites before they could frame to pronounce *Shibboleth*, had snapt these too before they had got their *Sabbath* by the end, their counsell had brought much peace to the Church. For this name *Sabbath* is not a bare name, like a spot in their fore-heads to know *Labans* sheep from *Jacobs*; but indeed it is a mysterie of iniquity, intended against the Church. For allow them but their *Sabbath*, and you must allow them the service that belongs to their *Sabbath*. Then must you have no Letany, for that is no service for their *Sabbath*, (containing suffrages devised by Pope Gregory) but for *Sundays*; nay, for Wednesdaies and Fridaies, which must not so bee used, for *sixte daies thou must labour*: nay, you must have no part of the service in the Communion booke used, for that is service also for holy daies, which are abominated as idolatricall, being dedicated to Saints. Well then, the *Sabbath* must be yeelded them, otherwise there will be no day left for God to be served on.

What

Troubles at
Frankf. p. 30.

Wolpb. de
temp. l. 2. c. 4.

What Service then must you allow them for their *Sabbath*? Why nothing but preaching. How shall that be knowne? Why out of their owne mouthes. Thus soone after the Conventicle in London in 84. about the 31. yeare of the *Sabbaths* nativitie, writeth one of them in his letter to some Superintendent amongst them, to whom he gives an account of his *Sabbaths* exercise: *Ego singulis Sabbathis, si non alius adveniens locum suppleat, (cum præscriptâ Leiturgeias formulâ nihil habens commercii) in casu concionem habeo, idque reverendorum fratrum consilio; I preach every Sabbath in the congregation, (having nothing at all to doe with the order prescribed in the booke of Common Prayer;)* and this he does, not of his owne head, but by the counsell of the reverend brethren, delivered doubtlesse in that late Synode.

Now you see the Common Prayer booke, which the Kings Majesties authority in causes Ecclesiasticall, with the convocation house, have appointed, and the Parliament thereunto assented, is cleane cast out of their *Sabbath*, and no service allowed or used but preaching. Marvaile not then at the casting out of lawfull sports; their zeale could and did dispense with them well enough for a long time together, as they of Geneva and the Low-countries (even sitting the Synode of Dort) did, and still doe. But the plot with us will not beare them, for they must gaine elbow room for their *Sabbaths* exercise, or preaching, falsely so called, being for the most part (as their hearers will justifie) but violent discourses, and personall invectives against the present State, and settled lawes of the Land, with the Governours, thereby to get themselves magnified for the great power of God with *Simon*, that having

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cried

Mar. Ju. epil. g.

Petition to his
Majestie in
1603.

Richard 2.

cryed downe all Lawes, Ecclesiasticall and Temporall too in time that sute not with their *Sabbath* doctrine, they may be able (making their reliance on their inveigled thousands whereof they bragge) to put their hands to their mouthes, and to say with him in the story, *Be-bold the fountaine from whence all lawes for government of Church and Common-wealth must shortly spring.*

You see then what the plot was that bred, and still keepes the name of *Sabbath* on foote; that if *S. John*, or the Apostles that first called and appointed the Lords day, should come amongst them, and happen to call it the Lords day, they would quickly find him to be none of their Tribe, nor for their turne, being ἀσμενος, without his watch word of the *Sabbath*. But if *Justin* that blessed Martyr should be so profane as to call it *Sunday*, he would be in danger under their discipline to be martyred the second time for not adoring their idoll *Sabbath*, as he was under *Antonius* for not worshipping Jupiter.

Calv. inst. l. 2.
c. 8. §. 33. & 34.

Barelaii paræn.
l. 1. c. 13.

Cent. 1. l. 2. c. 6.
de festis.

Cent. 2. c. 6.
pag. 119.

Ob. Secondly, if the Lords day was appointed and kept by the Apostles, what shall we say to those turbulent spirits (as Mr *Calvin* calls them) *qui tumultuantur ob diem Dominicum*, that are all up in a hurly-burly for being abridged of their Christian liberty; and made to observe dayes and Feasts, and particularly the Lords day? Whereupon it was sadly demurr'd upon even in *Genevah*, to have that day altered to Thursday; and himsele holds it alterable. What shall we thinke also of the Centurists, that not only say there is no place of Scripture to command the observation of the Lords day; but that the contentions raised by *Anicetus* & *Victor*, Popes of Rome, touching the observation of Easter on the Lords day, do sufficiently declare, that for two hundred

hundred yeares after Christ some kept the *Sabbath* holy, some the Lords day; and that they were false Apostles that attempted at first to bind the Church to the observation of Feasts, as of the Lords day: and for this cause they sticked the mysterie of iniquitie on the foreheads of those two blessed Martyrs.

Sol. To that part of the objection which is framed out of the Centurists, some perhaps would answer, that the guise of the Centurists is to use the Catholike Fathers and holy Martyrs as *Balaam* used his Asse. For if they will not goe that way that they would have them, though Gods Angel suffer them not so to do, but the Spirit of truth lead them quite otherwise, they fall upon them, and use them as rudely as he did the Asse. A wrong which cannot but be highly displeasing to that good God, who was so moved upon the sight of the injurie done the poore beast, that hee was upon the point to have taken a sharpe revenge upon the false hypocrite, in habit of a Prophet, for the same.

But with cruell *Balaam* I will not compare them, because he wisht for a sword to be avenged of the poore Asse; whereas these, like diligent Schoolemasters, examine the exercises of the ancient Fathers, shew them their errours, tell them of the many spots and blots they find in them, and let them see how they are put to the trouble to correct them at every turne; whereupon their patience is so moved, that they rebuke them sometimes with very sharpe language: and when all is done, they are so ashamed of divers things they heare from them, that they set them to schoole againe to learne their lessons backward.

This their diligence and paines in correcting and wiping the Fathers, as one wipes a dish that turneth it up-

Alan. Cop. dia-
log. 1. cap. 1.

side downe, is not well accepted on all hands: for some passionate men thinke they whip the Fathers without cause, and for not running the way of their errorrs, which these Auditors account to be so many, and so costly too, that the Merchant payes more for them than for all the truths, morall, naturall, supernaturall, than are in Aristotle, Plato, or the blessed Bible, though you give the Apocrypha leave to be bound up with it. I would be loath to say as Saint Paul doth of the testimony of Epimenides, *This minnesse is true*. But be it truth, or some counterfeit, like Jeroboams wife, their credit is eclipsed, and their testimonie abated by their doings. So I leave them till anon.

Secondly, I answer, true it is, that Saint Paul and other Apostles preached to the Jewes in the Synagogue on the Sabbath day, because they would meet upon no other: but it is untrue, that they set that day apart to preach unto the Gentiles, or the Jewes either. They were false Apostles that laboured to lay that yoke on the Disciples necks, whom S. Paul opposed with all his might, Col. 2. 16. Gal. 4. 10. and did utterly reject their Sabbath, and appointed no day of publike meetings but the first day of the weeke, when their collections were ever made, 1 Cor. 16. 1. and so continued to be made on that day, and on no day else, in all succeeding ages. And because Saint Paul did keepe the first day of the weeke, and opposed the observation of the Jewish Sabbath, therefore the Ebonites (say St Irenaeus and Epiphanius) rejected his writings, *Apostatae legis discentes*, rating him for an Apostata.

S. Iren. l. 1. c. 26.
S. Epiph. ha. 31.

Euseb. l. 3. c. 24.
S. Ignat. ep. 3. ad
Heg.

So likewise the blessed Martyrs in the Primitive Church, by the doctrine and example of Saint Paul & the Apostles, so unfeignedly abhorred the observation

of

of the Jewish *Sabbath*, that they esteemed the observers thereof, and the contemners of the Lords day, the very sonnes of perdition, enemies of our Saviour, and sellers of Christ: and, as Saint *Justin Martyr* tells *S. Justin. in Trypho. Tom. 22* Trypho, they gladly endured the most horrible torments that men and divels could devise to inflict upon them, rather than yeeld *Sabbatha vestra & solennes dies observare*, to keepe your *Sabbaths* and dayes of solempne assemblies; which (saith he) could not hurt us, were they not forbidden us by the doctrine and practice of the Apostles, and Christ himselfe. But the observation of *Sunday* was so generally and religiously *S. Just. ad Ar- ton.* observed of all Christians, that then was the common meeting of all, *qui vel in oppidis vel rure degunt*, both Citizens and Country men. All sorts of Christians met on *Sundays*, and none on the *Sabbath* day but Jewes onely.

With what face then dare the Centurists vent such untruths, that the keeping of the Lords day was a thing indifferent for two hundred yeares? And with what conscience dare they forge those to be false Apostles, that were the bringers in of the observation of Feasts, and particularly of the Lords day? Or with what conscience dare they use the Martyrs of God, members of Christs body, so unworthily, as to make the blessed Saints in heaven, fellow heires with Christ Jesus, meet vessels for the mystery of iniquitie to begin to worke in, who did no more than either was appointed by the Apostles and Apostolike men before themselves, or was afterward confirmed by the Councel of Nice, the Edicts of Constantine and his successors, the Decrees of the Councell of Constantinople, and other Synods, as well in the Greeke as Latine Church, in all succeeding ages?

Ob. But they say there is no place of Scripture to command the observation of the Lords day, but onely the Tradition from the Apostles; therefore the day may be altered.

*Chem. Exam.
de fest. 4. pars.*

Sol. Be it so: yet (as *Chemnitius* excellently saies) though wee be not bound by any necessity of law^s in *Novo Testamento*, in the New Testament to observe the Lords day for solemne assemblies, *barbarica tamen petulantia*, yet were it barbarous saucinesse to refuse to observe the custome of the Apostles and Primitive

*S. Aug. ep. Cas.
86.*

Church. For (as *S. Augustine* saies) wherein the Scripture hath determined nothing, *mos populi Dei, & instituta majorum pro lege tenenda sunt*, the custome of Gods people, and the ordinance of our Elders, are to be observed as lawes. And in this case for any man to doubt whether he should relinquish and abandon his own new devises, & *ita faciendum*, and that it becometh him to do as he sees the whole Church of God to doe, *insolentissima insania est*, is an insolencie with madnesse to boot

*S. Aug. ep. 119.
Ja.*

(saies Saint *Augustine*.) And to talke with such, *interminata orietur luctatio*, were to uphold wrangling world without end.

*S. Chrys. hom.
24. de bap.
Christi.*

3. If the first day of the weeke be the Lords day, we must looke to do the Lords worke on it, and not trench upon him by doing our owne worke thereon. For no excuse of businesse ought to keepe us from the service of God on that day. No necessity is a greater tyrant than poverty, yet is that no good excuse for thy absence from Church (saies Saint *Chrysostome*) to say thou art poore, and must follow thy businesse. For God hath not taken to himselfe the greatest part of the daies of the weeke, but hath given thee sixe, *unam vero sibi reliquit*, and left himselfe but one; yet wilt thou find out the

the theefe povertie to steale that away from him too, as sacrilegious persons do consecrate things? But what do I speake *de integro die*, of a whole day? Doe but that in keeping the Lords day which the widow did in her almes that gave two mites, *sic tu duas horas*, so give the Lord two houres. This if you doe not, beware you lose not *integrorum annorum labores*, the labours of many whole yeares.

Qu. May then no worke of our owne be done on the Lords day, not so much as out of the times of the Lords service?

Resp. Out of doubt there may; yea, though wee should suppose that Christians are bound to keepe the Lords day as strictly as our Saviour kept the Sabbath.

For our Saviour (saies *Epiphanius*) *non artem fabrillem, lignariam, aut ferrariam*, did not follow the trade of a Carpenter or Smith on the Sabbath day though he

*S. Epiph. lib. 2.
tom. 2. lib. 66.
p. 229.*

was so poore that he used *Iosephs* trade, and made both Carts and Ploughs, yet *conversacione & doctrinâ*, by his doctrine and course of life hee shewed that some workes of our owne might bee done on the Sabbath out of the times of divine service; for himselfe made clay, *est autem opus lutum subigere*, and to make clay is a kinde of worke: a worke neither of necessity nor charity; for had it so pleased him, the worke of charitie had taken place before the clay could have beene tempered. He commanded also the Cripple *grabbatum tollere*, to carry away his bed; which then needed not, for the arrantest Pharisee theefe in Jerusalem would not have medled with it on thay day. The Disciples also by his doctrine and example (saies the same Father) *spicas vellunt, torrent, & edunt*, do plucke and parch their corne on the Sabbath day. And there was no law

(saies.

S. Iren. l. 4. c. 20. (saies Saint Irenæus) that forbade them so to doe: *merere autem & colligere in horreum lex vetabat*, but the law forbade reaping and carrying into the barn on the Sabbath day. His reason is this, *continere enim se iubebat lex ab omni opere servili, (i. e.) ab omni avaritiâ quæ per negotiationem & reliquo terreno actu agitur*, the Law forbiddeth all servile workes, wherein covetousnesse sticketh as a naile betweene two stones. Some small chares then of our owne may be dohe on the Lords day, out of the times of the Lords service.

S. Luc. 14. 13. Secondly, meat may be drest, and Feasts may be kept on the Lords day by Christs example, who was at a feast on the Sabbath day; and none ought to blame us for doing the like. For, *rectè Ecclesiæ festa colunt, quæ Ecclesiæ filios se esse recognoscunt*, they do well to keepe the Feasts of the Church, that remember themselves to be the sons of the Church. This doctrine S. Augustine taught his people, *Novi sanctitas vestra fraïres*, my brethren, your holinesse knoweth very well that to day *consecrationem altaris celebramus*, wee celebrate the Feast for the consecration of the Altar, *in quo unctus vel benedictus est lapis, in quo divina sacrificia consecrantur, ac meritò gaudentes celebramus*; and we do well to keep this feast with joy, not with wanton, lewd, or unchast joy. (S. Augustine is no Proctor to plead for Baal, nor any that follow him.) For, *nescio quâ fronte* (saith he) I cannot tell with what conscience he can shew a cheerful countenance *in altaris consecratione*, that is not precise *in cordis sui altari munditiâ custodire*, to preserve purity in the altar of his heart.

Judith. 10. 2. The Lords day then is and ought to be kept as a Feast, as the Sabbath was. For, *magnum scandalum* (saies S. Augustine) nay, *magnum nefas* (saies Terullian)

it

S. Aug. ep. 86.
Tert. de Coro.
Mil.

it is a great scandall and a foule sin to fast on the Lords day. Therefore wee condemne the Manichees (saies Saint *Ambrose*) that fast on *Sundayes*. We are bound to fast on Fridaies, and to feast on *Sundayes*; so have we a day & *amaritudinis & laetitia; in illo jejunemus, illo reficiamur*; to fast on the one, to feast on the other. The Jewes themselves (saies *Tertullian*) kept not their *Sabbath* with fasting: for *pridianâ paraturâ*, by their provision of two Omers for a man, it plainly appeareth that they made as large a meale on the *Sabbath* as on any day else.

Ob. But they were commanded to dresse their *Sabbath* dinner the day before, and the Commandement saies, *On it thou shalt do no manner of worke*.

Sol. Not to dispute it further, how, or to what the Jewes were bound upon their *Sabbath*; however, this nothing concernes us Christians; if we understand the Commandement aright: for though all the nine Commandements *sic observantur ut sonant*, are to be kept according to the letter; *observare sâmen diem Sabbathi, non ad literam jubemur secundum osium ab opere corporali, sicut observant Judæi*, yet wee Christians are not commanded to observe the *Sabbath* after the letter by a strict rest, as did the Jewes; nor the Lords day after the manner of the Jewish *Sabbath*: for of all the ten Commandements, the third, which concerneth the *Sabbath*, *figurativè intelligendum est*, is to be understood figuratively. For this Commandement was given for no other end but onely for a signe (saies Saint *Irenæus*) out of the Prophet *Ezechiel*, *cap. 20.* and out of the Law of *Moses*, *Exod. 31.* and then shewes whereof it was a signe. *Sabbatha perseverantiam totius diei erga Deum deservitionis edocebant*, their *Sabbath*

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Orig. hom. 23.
in Num. 28.

S. Theod. in
Ezech.

Tert. de praefer.
lib. 4.

S. Iren. l. 4. c. 30.

Tert. adv. Ju-
deos de praefer.
c. 2. 4.

S. Just. in
Tryph. Toja. 2.

S. Just. de re-
v. l. 2. in Tryph.

taught our continuall service of God; which *Origen* calls *Sabbatum Christianum*, a Christian Sabbath. And because no man is justified either by the Sabbath or Circumcision, therefore *in signo data sunt populo*, they were given the people for a signe. This *Theodoret* largely sheweth out of the plain words of the Prophet *Ezech. c. 20. 11*. The Sabbath was none of those Commandements that could give life to the observers, but was given them onely to be a signe, *in signum temporis illius*, (as *Tertullian* speaks) and not *in saluatis praerogativam*, not to bring them salvation, but to make them knowne from other Nations. Other Nations that descended of *Abraham* used circumcision as well as the Jewes, but no Nation kept the Sabbath but Jewes onely. Therefore 1541. yeares they were knowne by that signe to be Gods people: but the keeping of the Sabbath made neither them nor the Pharisees to be Gods people. This is evident. For *Abraham* (saith *S. Irenaeus*) was justified and called the friend of God, *sine observatione Sabbathorum*, without keeping any Sabbaths.

Nay, there was not any of the Patriarchs (saith *Tertullian*) that kept the Sabbath, neither *Adam*, *Enoch*, *Noah*, *Abraham*, nor *Melchizedek*, for 2455. yeares, yet were they just men, and obtained salvation. This is so cleare a truth, that the Jewes could not deny it: and *Trypho* doth confesse it, being pressed thereunto by *S. Justin*. And for this 1635. yeares it hath not beene kept in the Christian world. *Manifestum est igitur* (saies *Tertullian*) It is manifest therefore, that that cannot be morall, nor perpetuall, that began but with *Moses*, (as *S. Justin Martyr* saies) and ended with *Christ*, when he nailed all the ceremoniall law to his Crosse, with those words, *Consummatum est*, it is finished. Therefore the third

third Commandement (as *S. Austine*) or the fourth (as *Josephus* and other Fathers call it) touching the *Sabbath*, must be understood onely figuratively, and not after the letter, as the other nine Commandements are. This is the doctrine of Antiquity, which hath gotten a place from *Gomarus*, whose followers may perhaps embrace the same, and for his sake like the better of it. *Goma. in c. 3.*

Ob. Dicunt autem Judai, quod primordis, &c. But a Jew will object and say (saies *Tertulian*) that God from the beginning did sanctifie the *Sabbath*; & therefore the *Sabbath* ought to be kept holy, and no maner of worke must be done thereon. *Tertul. de pre. scrip. c. 2. & 4.*

Sol. This is the very argument which *Marcion* learned of the Pharisees, and blasphemously useth to prove Christ not to be the Sonne of God, because he carried himselfe so crosse to his Fathers actions and lawes. For the *Sabbath* which his Father sanctified and rested on, *operatione destruxit*, he profaned and overthrew by working on it: so did his Disciples, for *cibum operati* (marke how rare this blasphemous Hereticke was) they dresse their meate on the *Sabbath*. My answer therefore is this, that the Law-giver best knew how to observe his owne lawes; and if his Fathers rest did not binde him from doing some worke, no more doth it us. Besides, wee see the Patriarches, even *Melchizedek* himselfe, a Priest of the most high God, did not take themselves bound to rest on the *Sabbath* at all. For though they saw Gods example, yet they heard no commandement to enioyne them to rest on that day as he did: therefore they never observed the *Sabbath*. *Tertul. in Mar. l. 4.*

Thirdly, though a Jew will little regard what the Patriarches did, or what all good Christians resolve and practice, but will force the Law-giver to keepe his

owne law, not after his owne meaning but after theirs, as the Pharisees did our Saviour, saying, This man is not of God, because hee keepeth not the *Sabbath* day, viz. as they construed and expounded the Commandement for the observation thereof: yet that nothing concerns us that keepe the Lords day by vertue of Apostolicall constitution and tradition of holy Church, and not the *Sabbath* by force of the fourth Commandement, which the Apostles by Christs doctrine and example understood *solutum*, to bee dissolved. And, *cujus vis soluta, nec nomen habebat* (saies Saint Ambrose) when the *Sabbath* lost his force it forfeited the name; therfore ought not to be called: and so having lost both force and name, is become nothing at all but a meere Idoll. An Idoll hath the shape of something, but because it hath eyes and sees not, &c. it is nothing in the world. So though their *Sabbath* hath the name of one of the Jewes holy dayes, yet keepeth it not neither the day they kept, nor the service belonging to it, and so is become nothing in the world.

True it is, that some that with great zeale and little judgement exclaime against recreations, and dressing of meate, and the like, on *Sundaies*, must make a *Sabbath* of *Sunday*, & keepe up that name, otherwise their many citations of Scripture, mentioning onely the *Sabbath*, being applied to *Sunday*, will appeare so ridiculously distorted and wry-neckt, that they will be a scorn and derision to the simplest of their now deluded Auditors, who are abused with the name of a Christian *Sabbath* out of Origen, which is not kept on *Sunday* only, but every day. Christ is our Christian *Sabbath* (saith Origen) and he that lives in Christ, *semper in Sabbatho vivit, requiescendo ab operibus malis, operatur autem opera justitie incessanter.* Others

S. Amb. in Lu.
3. lib. 5.

Orig. hom. 29. in
Mat. & Rom.
23. in Num. 28.

Others also for the plots sake must uphold the name of *Sabbath*, that stalking behind it they may shoot against the Service appointed for the Lords day. Hence it is that some for want of wit, some for too much, adore the *Sabbath* as an Image dropt downe from *Jupiter*, and cry before it, as they did before the golden Calfe, *This is an holy day unto the Lord*; whereas indeed it is the great *Diana* of the Ephesians as they use it, whereby the mindes of their Profelytes are so perplexed and bewitched, that they cannot resolve whether the sinne be greater to bowle, shoot, or daunce on their *Sabbath*, than to commit murder, or the father to cut the throate of his owne child. All which doubts would soon be resolved by plucking the vizzard of the *Sabbath* from the face of the Lords day, which doth as well and truly become it as the Crowne of thornes did the Lord himselfe. This was platted to expose him to damnable derision, and that was plotted to impose on it detestable superstition.

Yet to die for it they will call it a *Sabbath*, presuming in their zealous ignorance or guilefull zeale, to be thought to speake the Scripture phrase, when indeed the dregges of *Ashdod* flow from their mouthes. For that day which they nickname the *Sabbath*, is either no day at all, or not the day that they meane. It were well therefore that they would forbear to speake strange languages in the Church for Saint *Pauls* sake, and use them then when they all meet together in new England amongst them that understand the language; for with us the *Sabbath* is Saturday, and no day else. No ancient Father, Father! Nay, no learned man, Heathen or Christian, tooke it otherwise from the beginning of the world till the beginning of their

schisme in 1554. And if we finde the word otherwise used in some writings that of late come unto our hands, blame not the Clerkes, good men, for it, nor intitle the misprision any higher or otherwise than to these pretenders to pietie, who for their owne ends have for a long time deceived the world with their zealous and most ignorant or cunning clamours, and rung the name of *Sabbath* so commonly into all mens eares, that not Clerkes only, but men of judgement, learning & vertue, not heeding peradventure so much as is requisite, what crafty and wicked device may be menaged under the vaile of a faire word used in Gods law, do likewise suffer the same often to scape the doore of their lips, that detest the drift of the devisers in the closet of their hearts.

S. Hilary. l. 6.

I will now shut up this point in S. Hilaries words. *Non sum nescius difficillimo me, asperrimoq; tempore hac differere, multis iam per omnes ferme Romani Imperii provincias Ecclesiis morbo pestifera huius prædicationis infectis, & velut ad pia fidei huius malè usurpatam persuasionem, longo doctrinæ usu, & emento nomine vera religionis imbutis, non ignorans difficilem esse ad emendationis profectum, voluntatem: quam in erroris sui studio per plurimorum assensum auctoritas publicæ sententiæ continere. Gravis enim est, & periculosus error in plurimis, & multorum lapsus, etiam si se intelligat, tamen exurgendi pudore authoritatē sibi præsumit, ex numero habens hoc impudentiæ, ut quod errat, intelligentiam esse veritatis asserat, dum minus erroris esse existimatur in multis.*

There are so many that see so little benefit will be sucked out of the constitutions of the Apostles, practice & tradition of holy Church, doctrine of godly & learned Fathers, that they have got themselves heapes of teachers, that, to serve their owne turnes will call and keepe

keep the Lords day as a *Sabbath*, and so proclaime it with such loud out-cries, that the voice of truth will become silence, and her selfe made errour, and so made to beleeve of her selfe, or to forgoe her owne modesty, and to beleeve none but her selfe.

But with Moses, *Liberavi animam meam*, being called hither very unwillingly, I have set before you good and evill, light and darknesse, life and death, the doctrine and practice of the Church of God, and the leaven of Pharisees, and fashion of Schismatickes and Novellists; chuse which you will, and the Lord be your guide. Only of this bee you well assured, that if you will have Manna rained downe unto you, you must forgoe your *Sabbath*, and sticke only to the Lords day: for *in nostra Dominica die semper Dominus pluit Manna, & in Sabbatho non pluit.*

Orig. super 19.
Exod. hom. 7.

The last point touching the day of meeting is, When doth the Lords day begin?

Resp. I answer out of Saint Ambrose, The first day of the weeke began when the *Sabbath* ended. The *Sabbath* ended when Christ arose. Christ the true light arose with the light and spring of the morning; for *vesperi Sabbathi quæ lucebat in primam Sabbathi*, are Saint Matiewes words. *Nihil pulchrum, nihil expressum* (saith he) this place is as fit and pat for our purpose as may be. The *Sabbaths* evening is in the light of the first day of the weeke.

S. Ambr. in Ps.
47.

So Saint Leo resolveth Dioscorus Patriarch of Alexandria, *Vespera Sabbathi initium diei Dominici*, the beginning of the Lords day is in the end of the *Sabbath*. The end of the *Sabbath* is in the light of the first day of the weeke. Look then for Jacobs hand on Esau's heele, or the beginning of the Lords day in the end of the

S. Leo epist. ad
Diosc.

Sab-

S. Nyssen. de re-
sur. orat. 2.

Sabbath. But S. Nyssen is more punctuall and cleere: the Lords day (saith he) begins at cock-crowing, *atque in hoc ipso articulo temporis*, and at that very knot and joynt of time. For then end wee our *Sabbaths*, or *Saturdaies* fast, and then begin we *nos oblectare & latari*, to keepe our *Sundaies* feast, & that by an ancient custome, which all are bound to observe. For *et in sabbatum* (saith hee) doth not signifie the evening, or that part of the night which is *post occasum Solis*, after Sunne set; but the rise of the morning, with which the *Sabbath* ended.

S. Aug. ser. de
tem. 251.

Yet for all this the Church by way of preparation for the better sanctification of the Lords day, hath prudently & piously appointed holy offices to be used on the Eve before. And in obedience to this positive constitution of holy Church S. *Augustine* would have his hearers to observe the Lords day *à vesperâ ad vesperam*, from Even to Even, *sicut antiquis præceptum est de Sabbatho*, as it was also commanded the Jewes concerning the *Sabbath*. And therefore (saith he) looke that from Saturday at even, *usq; ad vesperam diei Dominici*, till the Lords day at even, we set aside all rurall & worldly businesse, *ut solo divino cultui vacemus*, that we may attend only on the Lords service, and begin to repaire to the Church to evening prayer on Saturday nights; and he that cannot so doe, let him be sure to pray at home.

Remember then that you which will needs have the Lords day a *Sabbath*, do set aside all businesse, and flock to the Church to say or heare Service on Saturday Evens; which hitherto you have not done, notwithstanding the order of the Church, which prescribeth that part of that day to prepare us for the more devout observation of the Lords day. Thus much of the day of meeting, *The first day of the weeke.*

2. In the next place, we have in the next words to consider of the persons that then met. These were not Jewes, for then the *Sabbath* had beene the day of their meeting; but Gentiles, Asians, Macedonians, Thessalonians, *Paul*, with his companions and Disciples. Now *Paul* had ordered before this time in Galatia, and in Corinth, that his Disciples were to have their meetings on the first day of the weeke, whereunto they submitted themselves. For on the first day of the weeke they now met, and so did the whole Church of God by their example for ever after. Wherefore their obedience and humility would better beseme us, than the pride and opposition of *Diotrephes* against *S. John*, and *S. Paul*, and the whole Church of God about the day of meeting, or the Service thereon used, onely for preheminance sake.

3. Now I come in the next place to the holy duties wherein the Apostle and his Disciples spent the Lords day. The first of these is breaking of bread. How is that done? *S. Austine* tells us, *sicut frangitur in Sacramento corporis Christi*; not as bread is broken in a Taverne, but as it is broken in the Sacrament of the Lords body. Therefore the Syriac plainly calleth this breaking of bread, receiving the Eucharist. So doth *Justin Martyr*. And none is so fit as he to expound *S. Austines* *sicut*, to tell us how bread was broken in the holy Eucharist in those primitive times. This he doth in his information given thereof unto *Antoninus pium*. *S. Aug. ep. 86.*

Sunday (saith he) is the day of our meeting; for taking that nourishment which with us is called the Eucharist. *S. Justin. erat. ad Anton.*
Then the brethren come together *ad communes preces et supplicationes*, to common prayer: and supplications: then are read the writings of the Prophets and Apostles:

D

postles:

postles: *deinde Lector quiescente*, when the Reader hath finished all divine Service, *Præsident orationem habet*, he that hath the chiefe place maketh an Oration or Sermon, and instructs the people, and exhorts them to imitate those excellent things which they have heard read.

Here is reading of prayers and lessons, both out of the Old and New Testament, and after them a Sermon; & the Sermon doth not juttle out any part of divine Service, though the President or Bishop himselfe made it. Thus the first Service endeth with a Sermon.

And now begins the second Service. *Sub hac consurgimus omnes, &c.* prayers being finished, and the Sermon done, wee all stand up at once and poure out our prayers. Stand up and pray! Marvaile not at this. For in the Primitive Church prayers on the Lords day were performed standing, in memory of Christs resurrection. And it was not lawfull *de geniculis adorare*, to pray kneeling, as appears out of *Terullian*, and the *Nicene Councell*, and the Fathers that succeeded.

Then *precibus finis*, prayers being ended, *ei qui fratribus præest, offertur panis, &c.* Bread, wine, and water are offered to the Priest, who taketh the same, and with all his might courageously *preces & gratiarum actiones profundit*, poures out prayers and benedictions over them: and then all the people give a cheerfull acclamation, and cry *Amen*. Then is distribution made *cuique præsent*, to every one present; doubtlesse to Lay men as well as to Priests and Deacons. Then also the richer sort contribute what they thinke fit, which is laid up for the use of the poore.

Here are reading of prayers & lessons, expounding of Scripture, supplications, benedictions, oblations to the Priest, collections for the poore, distribution of the Sacrament,

Tert. de Co-
ron. mil.

Concil Nicen.
Can. 30.

S. Basil. de sp.

Sanct. c. 27.

S. Aug. ep. 119.

S. Epiph. l. 3.

Toni. 2.

crament, all required to breaking of bread, *sicut frangitur in Sacramento corporis Christi*, as it is broken in the Eucharist. And so we see how the use of our first and second Service is founded on, and agreeth with the practice of the Primitive Church, by the testimony of this holy Martyr. Yet this may more clearly be delineated out of the Fathers that succeeded him. Christian Churches in the Primitive times had these distinct places in them: there was *Sacrarium*, *Presbyterium*, and *auditorium*: the *Sacrarium* or holy place, was distinguished from the Presbyterie by certain lists & railles: the Presbyterie also was divided from the Auditorie, Nave, and body of the Church *per cancellos*, by a certain partition that gave it the name of a Chauncell. In the holy place stood the Altar, or Lords boord, and not in the body of the Church. In the Presbyterie was placed *Cathedra Episcopi, & exedra Presbyterorum*, the Bishops Chaire or Throne, & stalls for Priests. For anciently none else, not so much as Deacons, were permitted to sit in the Church. In the Auditorie stood the Pulpit, or Readers Tribunall (as *S. Cyprian* calls it.) Now the Service that was performed in *Sacrario*, was much different from that which was done in *Auditorio*. None were allowed to come and stand within the lists of the holy place, where the Altar was fixed, but the Priests, whose office it was, *non nisi altari deservire*, to stand and serve at the Altar, & none but they. And the Canon in the sixth generall Councell excludeth all Lay men from thence, unlessse it were to come in to offer. And the passages in *Theodoret* between *S. Ambrose* and *Theodosius* make it manifest: and they are much mistaken that produce the Councell of Constantinople, to prove that Communion Tables stood in the midst of the Church.

*Concil. Arel.
Can. 15.
S. Cyp. l. 1. ep. 9.*

Concil. Constant. 6. Can. 69.

S. Theod. l. 1. c. 18.

But the Service in the Auditory might, and was much of it performed by such as had onely a toleration to read from the Bishop, without imposition of hands by the Presbyterie as Celerinus had from Saint Cyprian. And such had authoritie to go into the Pulpit, and reade the Service appointed: and when the Reader had finished the Ecclesiasticall office, then the Expounder or Preacher went up into the Pulpit, and did expound some place of Scripture formerly read. At this Service were present *Catechumens, Competentes, Neophyti*, and all sorts of Auditors, beleivers or un-beleivers. But at the second Service (which began in *Sacratio*, when this first Service ending with a Sermon was done in *Auditorio*) none were admitted to be present but onely the faithfull. And these kneeled behind the Deacons in the midst of the Presbyterie, or Chauncell, and with them such Priests as after penance done *ad limina Ecclesie*, were admitted onely *in communionem laicorum*. For Penitents were permitted to kneele together with the faithfull, but that was *post exomologesin*, as Tertullian thinks fit to call it, after confession and penance; which was so distrikt and severe in those primitive times performed in sackcloth and ashes, and the Penitents casting themselves downe at the thresholds of the Church doores, and after admission into the Church, with much adoe granted, then casting themselves downe upon their knees before the Altar, or Lords boord, to receive the Priests absolution, that our silken eares will be in danger to be galled with the hearing of so rough a discipline. Yet all of us confesse in the Commination, "That in the Primitive Church there was such a godly discipline, whereby notorious sinners were put to open penance; and that it is a thing much to be wished for,

S. Cyp. l. 2. ep. 7.

Tert. de preser.

c. 15.

Euseb. l. 6 c. 34.

S. Cyp. l. 4. ep. 2.

Ep. l. 2. ep. 1.

l. 1. ep. 7.

“for, that such discipline were restored againe. Bishop *Laiimer* soone missed it, or some such thing, and complained of the want thereof; therefore he, with the other godly Bishops of his time, send their wishes after it to fetch it againe, till God be pleased to provide meanes powerfull for the restoring thereof.

Tertullian taxeth the Heretickes of his time for neglect of this decent and godly discipline. They kept no distinction of places, nor of Service in their Conventicles. *Quis catechumenus, quis fidelis incertum est; pariter adveniunt, pariter audiunt, pariter orant.* The whole heard of them ranne in a rout together, both to Prayers, Sermon, and Sacrament, that you could not know one from another. It was quite otherwise in the holy Catholike Church. That which *Zepherinus* required of *Natalis*, *Fabianus* of *Philip*, and *S. Cyprian* of the Penitents of his time, make it manifest, that there were distinction of places in the Church to ranke all sorts of Christians in. And *S. Ambrose* his practice sheweth a distinction of Service. The Catechumeni being dismissed, *missam facere capi*; *S. Ambrose* began not the second Service, as our Church calleth it, at the Altar, before the first Service in the body of the Church was finished, and the Catechumeni sent out: which still is the custome in our Church, and none will ever goe about to put that sweet harmony which we keepe with the Primitive Church out of tune, but such as *Tertullian* complains of, Schismatickes and Sectaries. And so we see that all those holy actions which are distinctly performed both in the first and second Service, are all included in this action of breaking of bread, *sicut frangitur in Sacramento corporis Christi*. And so I come to the second holy action.

*Tertul. de
præscr. c. 26.*

*Euseb. l. 5. c. 28.
& l. 6. c. 34.*

S. Cyp. l. 2. ep. 7.

S. Amb. cp. 33.

*Booke of Fast.
1. Dom. Regis.*

2. This is *Preaching*. The Preacher is Saint *Paul*. What kind of Sermon then did Saint *Paul* make? for fit it is that his action be our direction.

Saint *Pauls* preaching is of three kinds: 1. διέλογα, he reasoned with them, or taught them by way of dialogue. 2. παρέτεινε τὸ λόγον, he continued his speech. 3. ὁμιλήσας, ver. 11. he used a long homily, which held from midnight till morning.

For the first: Saint *Pauls* preaching did not stand onely in making a long discourse, which some, pitifully perishing in a dearth of matter, and in an inundation of light and froathie words, trumper up for the onely preaching: but he gave others leave to speake as well as himselfe; for that must needs be to hold up the dialogue in the text, yet he preached for all that. Wherefore if the Curate catechise in the afternoone, as he is commanded, by question and answer, which makes the Dialogue in the text, this man preacheth. There is therefore no cause at all why some should take the matter so grievously, that charge should be given by the King (whom they never meane to obey therein) that afternoone Sermons should be turned into catechising, that is, that one kind of preaching should be exchanged for another, the lesse profitable for the more usefull. Certaine also it is, that whether they travell all the Scriptures over, and then passe on to the ancient Fathers, they shall find no ground at all for the fruitlesse and disobedient exercise of their afternoone talent, till they come home to their owne wilfull self-conceitednesse. Our Saviour came not to breake the law, but to fulfill it, who being at *Capernaum* on a *Sabbath* day preached but once. For *statim ἐν Synagoga*, from the Synagogue he went immediately to *Simons* house to dinner, where
Simons

Simons wives mother ministred unto them, *Mar. 1.31.* and there stayed healing diseases till Sunne set, and went no more to the Synagogue to preach in the afternoon. The law that enioyned afternoon Sermons for keeping their *Sabbath*, was not then knowne to the Pharisees themselves, who else were apt enough to have laid it in his dish at supper; no nor to these mens progenitors for 1565. yeares after, as by their owne confession may appeare.

*Travels at
Frankford,
p. 194.*

True it is Saint *Peter* preached once at the ninth houre, or at three a clocke in the afternoone, *Act. 3.1.* but the occasion, place, and other circumstances being so extraordinarie, his example bindes us no more to doe the like, than Saint *Pauls* here doth to preach in an upper chamber all night long.

The holy Fathers also in the best times had their Sermons in the forenoones, and it will be hard for the best or stubbornest of them all to shew a Sermon preached by any of the Fathers in the afternoone, Saint *Basil* onely excepted, who had his second and ninth homilie in the afternoone; because as *Socrates* and *Nicephorus* affirme, the custome in *Cæsarea* was not to preach in the forenoone, but *Episcopi & Sacerdotes post lucernarum accensionem sacras Scripturas populo exponunt*; the people have the Scriptures expounded to them in the afternoon. Their preaching was but expounding (as they call it) and that but once neither. Why then should they not yeeld to change their afternoone discoursing into preaching by way of dialogue, as *St. Paul* here did?

*Socrat. l. 5. c. 27.
Niceph. l. 12.
6-34.*

Secondly, *St. Paul* preached *in parousiis*, all the while he was in his Homilie. What his homilie was, it is hard for me to say; whether it was one that himselfe made, and did not reade; or one that he read, and another made.

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An Homilie I am sure it was, and it may be made by all the Apostles, or the chiefe of the Apostles, as (*Bucer* saies) our Homilies were penned by some eminent Preachers.

Mat. 16.4.

I pray you tell mee, (when *S. Paul* went through divers Churches, as now he did, to establish them in the faith, and to that end tooke with him *dogmata*, the decrees made by the Apostles and Elders that were at Jerusalem, and delivered them to the Churches to be kept) whether hee did reade them or no, or delivered them as a Roll sealed up? If hee read them, there's his homilie. And most certaine it is he read them, even by his owne rule. For if he caused Epistles from some one man to bee read in the Church by him that brought them, it is more than evident that himselfe bringing the Decrees of the Apostles and Elders, he would not in any sort transgresse his owne rule, but doe the Decrees, himselfe and the Church that right as to reade them, that the Churches might see what it was that hee delivered them to keepe, and be fully assured that himselfe walked in the selfe same steps with the rest of the Apostles, and so be enabled to stop the mouthes of all false Apostles, who objected that against him, and thereby be fully established in the faith, which was the only end of his comming; which could not have beene wrought nor obtained, if these Decrees had not beene read at all, or read by any other. Wherefore I take it for a cleare truth, that *S. Paul* read the Decrees, & sure I am by the word used in the text, that when he read them, & did no more but read them, without adding or diminishing, that he preached by way of Homilie: *homilios*.

Reading of Homilies then is preaching, and so adjudged by the learned Bishops in the Councell of Rhemes.

Rhemes. The Canon concerneth Bishops themselves,
ut Episcopi Sermones & Homilias sanctorum Patrum, Concil Rhem. Can. 15.
prout omnes intelligant, secundum proprietatem lingue
predicare studeant. The Canon saies not *predicari* *studeant*, but *predicare*; themselves must give good example, not onely in preaching Sermons of their owne making, as it is appointed, Can. 14. (which some crie up for the only preaching) but also reade and interpret the Homilies of holy Fathers themselves, which is also here called preaching.

So likewise when the Dyparchs, containing the Decrees of the foure first generall Councils, and of S. Leo Constantinop. 5. Act. 10.
pro utilitate & pace Ecclesie predicantur,
they are said to be preached for the profit and peace of the Church. This reading of Decrees is called preaching in the Councell of Constantinople.

If then reading of Decrees of the Apostles, and by that president reading of Dyparchs and Homilies bee preaching, and used for the profit and peace of the Church, & for the establishing of them in the faith, then surely is reading of Lessons, Epistle and Gospel, much more preaching, and the Reader is a Preacher.

The Councell of Aquisgrane layeth downe the office Concil. Aq. 3.
of a Reader, & to prevent all exceptions *ex canonica auctoritate*, and saith thus, *Leitores sunt qui verbum Dei predicant*, Readers are Preachers. This they might learn of S. Ambrose, & he of S. Cyprian. S. Cyprian gives onely a toleration to reade unto Celerinus nobly descended, yet sayes it will make more for his honour *in celesti predicatione fieri generosum*, to be made a gentleman for his heavenly preaching; yet this preaching was but reading. And further saith, that there is nothing wherein a Confessour *magis profici*, can more profit

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his

Orig. hom. 10.
in Gen.

his brethren, than by reading the Gospel, *unde Martyres fiunt*, whereby Confessours are made Martyrs. This was the doctrine of Origen before him. Reading then is preaching, nay heavenly preaching; and there is nothing more profitable for the Church, nor more powerfull to make the most perfect men of God of all other, even to make Martyrs.

What shall we think then of T.C. and such as he hath seduced, that traduce Readers for dumb dogges, blind guides, empty feeders, and say that reading is so farre from making the man of God perfect, that rather the quite contrary may be confirmed? Whether do you not think that this blessed Archbishop & Martyr, and these holy and learned Bishops would not sharply have censured the broachers of such doctrine within their Diocesses? or will you condemne them, their doctrine and Canons, to deifie T.C.?

Cottons Ser-
mon.

For my part, *qui Baviuum non odit, amet sua Carmina Mavi*, hee that detesteth not the Father of such Schismatics, with their Brood, I wish him no worse but that he may fall so farre in love with the pure zeale of those wandring Danites, their refined brethren led by such guides, that they may beleieve their spies, and follow them *per mare, per terras*, into new Laish, to dwell in a Land of their owne, and to goe no more out, but make themselves happy without corrivalls, under an Ephod and Priest of Micha's owne making. And surely, if they did beleieve their owne doctrines, and would be honest and true to their owne positions, I cannot see how they should stay here longer than for a good wind. The government of our Church (they say) is Babylonish: while they stay here they are in the midst of Babylon, therefore the rites of Babylon they will not use; and there

there is no reason that they should. Why then doth not that loud cry awaken their consciences that calls them out hence, *Come out of her my people, that ye be not partaker in her plagues*? How doe they thinke that any man should trust them, that are so false to their owne friends, their owne followers, their owne faith and doctrine, and will forsake them all, and with Demas embrace this present world in the midst of Babylon, with so great hazzard of the plagues of Babylon?

Doubtlesse these Church Schismatickes are the most grosse, nay the most transparent Hypocrites, and most void of conscience of all others. They will take the benefit of the Church, but abjure the doctrine and discipline of the Church. These are whorish & Babylonish: But tythe milke is not whorish, if it bee not mingled with water; nor a tythe sheafe Babylonish, till it be as big as great Babylon it selfe. Is not this ridiculous hypocrisie? If their stomacks be so squeazy to rise against these things, because their pure nostrill resenterh the dip of the Popes foot in them, let them begin to abandon the Pope in that which he hath by Canons & Bulls allowed, *viz* in tythes and offerings; and not in that which he never allowed, in our Booke of Common Praier, wherein is set downe the onely direction wee have for keeping the Lords day in such godly duries as the Text specifieth. If their condemnation or want of the Popes confirmation of that holy book, were of power to hang a mill-stone about it, and to cast it into the bottome of the sea of their abominations, we might lie down in sorrow, & cry our last *Ichabod*, the glory is departed from Israel: And they might with the voice of melody sing and say, With great wrestlings have I wrestled with my sister, and have prevailed to make her a very Babylon,

and to cause her to sit in the dust, and never to rise anie more But praised be the Lord, whose day we will ever keep, and not their *Sabbath*, that hath delivered us as a prey out of their teeth.

I will now conclude this point. We see that breaking of bread, and preaching in such sort as hath been explained, are the holy exercises used by S. Paul and his Disciples, and by the holy Martyrs and godly Fathers in the Primitive Church for the observation of the Lords day.

From hence then wee may conclude who are profaners of that most holy day; not those that use harmlesse recreations, or doe some small usefull chare, or perhaps take a nap on the Lords day: but those that doe these with Eutichus when Paul is preaching, or (as S. Austine saies) *ceteris ad Ecclesiam pergentibus*, when others goe to Church, or in such sort that *publicum impediunt ministerium* (as Chemnitius speakes) they hinder them from the publike service of God. Those also are profaners of the Lords day (as Origen saies) *qui sacris lectionibus terga vertunt*, that make base account of Scripture read; and such (as S. Cyril sayes) that will not *Ecclesiastico officio interesse*, come to Church till Service be ended, and the Sermon to begin: and such (as S. Austine sayes) that *cogunt Sacerdotem ut abbreviet Missam*, make the Priest to curtaile divine Service, *aut ut ad eorum libitum caneret*, or sing or say it after their fancy, not *antiphonatum*, the Priest one verse, and the people another; which factious disposition S. Basil reproves in some Clergie men of Neocæsarea, that being against the practice of the universall Church continued from Ignatius, who was directed thereunto by an Angel, as Socrates affirmeth. Those yet are worse profaners of the Lords day, that will

S. Aug. Ser. de
tem. 251.

Chem. de Eccl.
p. 4.

Orig. hom. 11.
in Jer.

S. Cyril. in Jo.
h. 8. c. 5.

S. Aug. Ser. de
temp. 251.

S. Basil ep. 45.

S. Socrates. l. 6. c. 8.

will not reade the Letanie on it, for *excitavit Diabolus* (saies S. Chrystostome in plain termes) the Divell himselfe, and no bodie else, hath stirred up those that make brabbles ~~et~~ *ἀντιποιεῖς*, about the Letanie, to bring it into contempt, which was the meanes of the first conversion of our English Nation.

S. Chrys. Ser.
antequam iret
in exil.
Bed. list. l. i.
c. 25.

Trypho the Jew alledgeth *Isa. 58. 13.* to prove Justin Martyr a breaker of the *sabbath*, who tells him that the Prophet *Isaiah* requireth no more than was before commanded by Moses in the Law, whereunto hee had given his answer.

S. Just. in Tryph.
tom. 2.

This very place of Scripture our zealous *Sabbatarians* his issue, borrow of that Jew, and use as a sword to cut off all sports and recreations on their *Sabbath*, with all other actions of our owne, because we are forbidden to *doe our owne will, or to speake our owne words, or vaine words on the Sabbath.* But let them beware that with Saul they fall not upon their owne sword. For I pray you deale clearly, and say, whether those that will neither preach, pray, catechise, administer the Sacraments, nor performe anie part of divine Service, as Gods Magistrate appoints, doe not their owne will? His I am sure they doe not. And when they make new glosses & expositions of Scripture, never received in the Church of God, nor delivered by anie ancient Father, whom by Canon they are bound to follow, and call the Lords day a *Sabbath*, whether they doe not speake their owne words?

Lib. Can.
An. 157.
C. 19.

And when they use vaine repetitions and babling in their praiers and preaching; saying, Lord, Lord, oftener in one praier, than there are words in all the Lords praier, doe not use vaine words; and take the Lords Name in vaine; and be not punctually those whom our

Saviour reproves by *S. Mark, ca. 7. ver. 7. In vanum me columi*, they honour me with vain words, vain glosses & expositions, vain babling and repetitions, crying, Lord, Lord, and all in vaine, for they doe not the thing that I say. For I say, when you pray say *Our Father, &c.* and thus you will not doe, but will pray an houre together before a Sermon: yet though Christ and his Church command them to say it, they will not doe it.

He that can say *Corban*, and cry up the *Sabbath*, the *Sabbath*, it is a sufficient *Superfedeas*. It is dutie & pietie enough, though he neither honour Father nor Mother, Christ, nor the King his Vicegerent, nor the Church his Spouse. Let those then that are so violent against such as recreate themselves civilly and modestly, in such wise as Gods Magistrate doth allow, to prove them *Sabbath-breakers*, which is no sinne at all, looke they be not found such as with an high hand and stiffe necke profane the Lords day in despite of Authority, and so adde drunkenness to thirst, namely, to their open profanation, rebellion, or disobedience, which is as the sin of witchcraft. From which leprosie washing seven times in Jordan will not cleanse them, unlesse they can prove Gods Magistrate *Nebuchodonosor*, and themselves the three children.

Sure I am their disobedient & scornfull contempt of our Church Liturgie is to many godly & learned men, far their Superiours in these respects, very scandalous; and may drive many that reverence antiquity with us, and for that cause stand well affected to our Church, to withdraw themselves from us. That it is not to be wondered at if Recusants should increase, but rather it is a wonder that there are no more. For how can any man of judgement & discretion like that Liturgie and forme
of

of divine Service, which our selves (they say) contemne, scorne, mangle, and misuse as wee list, and some reject utterly as unlawfull and Antichristian? Do we tell them it is poison, & doe they see us cast it out of our hands, & doe we wonder that they will not run and take it up & eat it, or that they refuse the use of it, as we doe, or rather forbear the Church till it be used?

They will use no Crosse for sooth, nor Surplice, meet no coarfe at the Church gate, Church no women, reade no Service on Wednesdaies, Fridaies, Saturdaies, Holy-daies, nor on their Eeves, will not stand at the Creed, nor Gospel, kneele at the Communion, nor bowe the knee at the blessed Name of the Lord J E S U S, nor goe in procession, or keep their perambulations, nor doe any thing at all as the Church appoints; yet the worst is, they would bee esteemed members, nay pillars of the Church: whereas indeed they are neither the one nor the other, but a disease, a fretting canker, a dangerous faction in the Church. They are wandering starres, and disastrous planets, who have and doe blast the most flourishing and glorious Church under the cope of Heaven, were it not that these withered branches doe appeare her onely spots of disgrace. And because they are such, hence it is that the Church for her owne safety is faine to renounce all defence of them and their doctrines against the Romanists. Therefore shee ought not in right to be upbraided or deserted for any thing they say or doe.

The Church knoweth, and every member thereof seeth, that this generation had eaten out her bowells long since, like Vipers, and become her destruction, but that by Gods providence they have as sufficiently discovered their malicious projects to bee bent alike for
the

the casting downe of Crownes and Scepters, and lawes of the Land, and the Professours thereof, as for the trampling under their feet of Miters and corner'd Caps, Bishops and such as exercise jurisdiction under them, together with our Book of Common Praier, and Canons Ecclesiasticall. Therefore the Church hath little cause to honour them as her children, with her defence, before they will be brought to honour her and her orders, nay to honour the Lord and his day, in breaking of bread, and preaching in such sort as shee hath learned of S. Paul, and delivered in the Book of Common Praier. And now I have done with them.

The last point with which I will conclude, is the place where S. Paul preached: *In an upper chamber.*

Let no man thinke from hence, that hee hath got a warrant to doe so in these daies. This is the third time Paul came to Troas. At the first time, being 41. yeeres of age (as some account) he was called away by a vision into Macedonia, and made no stay at all. About three yeeres after he came thither againe to looke for Titus, but not finding him, he onely saluted the brethren, and went away in great heavinesse. Now in the 47th. yeere of his age hee comes hither againe, and stayes but seven daies; so that hee had no time to take order for building of a Church to preach, and to celebrate the Eucharist in. Follow him therefore to Corinth, where hee staid a yeere and sixe moneths, where wee shall not take him preaching in an upper chamber. For so soone as the Jewes had driven him out of the Synagogue, and beaten Sosthenes the Ruler of the Synagogue for suffering him to preach on the *Sabbath* day, and also blasphemed his doctrine in all probabilitie touching the observation of the Lords day, saying, as it

was

Acts 16.

2 Cor. 2.

Acts 18. 11.

was maliciously reported amongst the Jewes, that the Lord was not risen, but that his Disciples stole him away, therefore the day of his resurrection ought not to be kept, nor preached on their *Sabbath*, tending so much to the overthrow thereof. Upon this or the like blasphemie *S. Paul* tooke just occasion to renounce them and their Synagogue, saying, *From henceforth I goe unto the Gentiles*. And so immediately he tooke order for a publike place to meet in, so large, that men and women, learned and unlearned, beleivers and unbeleivers might all meet together. And this place was a CHURCH.

If the whole Church be come together into one place, they may speake languages, provided that they doe interpret, *1 Cor. 14. 33*. Yea, but how doth it appeare that this one place is a Church? Why, because himselfe calls it so, saying, *In the Church I had rather speake five words, &c. ver. 19*. So their comming together to eat the Lords body was into one place, *1 Cor. 11. 20*. and this one place was a Church, *vers. 18*. *When yee come together in the Church, I heare, &c. this is not to eat the Lords body*.

This Church or publike place of meeting is many wayes distinguished from private houses. The Church was free for all to come into, Jewes or Gentiles, beleivers or unbeleivers, *1 Cor. 14. 24*. so were not private houses. In private houses women might speake: not so in the Church. In private houses men might be covered, & women uncovered: not so in the Church. In the Church reverence was to be given to the Angels which attend the Lord our Saviour at his table *in tremendis mysteriis* (as *S. Chrysostome* speakes) where he is truly and really present: not so in private houses. In private houses they might eate and drink: not so in the Church. These Churches had Bishops set over them, which had power of ex-

*S. Chrys. in Act.
hom. 21. & de
Sacerdot. l. 6. &
hom. de Euch.
in encanitiis.*

1 Tim. 4. 9.
Mat. 10. 14.

S. Iustin. in
Tryph. Tom. 2.
Tertul. l. 4 ad v.
Marcion.

communication, penance and absolution, which was not used in private houses, but only in the Church, 1 Cor. 5. 5. 2 Cor. 2. 7. To these Churches belonged stocks of money, whereby Widowes and others were maintained at the discretion of the Bishop; which authority they had not in private houses: but were at the courtesy of the owners to be received or not. In these Churches stood the Lords board, which was not placed in any private house, 1 Cor. 10. 21. This table of the Lord is called also an Altar, 1 Cor. 8. 13. *They that eat of the Altar are partakers of the Altar*, which is not to be understood of Israel after the flesh. For *habemus altare*, we under the Gospel have an Altar, Heb. 13. 10. And so is the word Altar, and Lords table indifferently & alike anciently used in the writings of the Fathers, who best knew how to expound Scripture. These were some Tables or Altars of stone, *quia Christus est lapis angularis*: some were of wood, the better to expresse his death on the tree, *posuerunt lignum in panem ejus*, Jer. 11. These wooden Altars or Tables the furious Circumcellions brake down in S. Austines time.

So that from the 47. yeare of S. Pauls age, which was the 57. of our Saviour, we may count out of Scripture, that the devotion of Gods people began in building of Churches for breaking of bread and preaching, and with them began the solempne exercise of the jurisdiction of Bishops in excommunication, penance, confession, and absolution, which without Churches could not well be exercised. But in Ecclesiasticall writers we find the beginning more early, and so the use continued without interruption in the midst of all their persecutions for 287. yeares together, untill *Dialesians* time.

I might be infinite in this kind, but I will give you but a touch thereof. The Apostles and disciples staid in Jerusalem

Euseb. l. 5 c. 17.

Jerusalem after Christs resurrection twelve yeares together, and preached to the Jewes in their Synagogues: but because they kept the *Sabbath* no better than their Lord did, but began to keep the Lords day, which the Jewes detested, & to neglect the *Sabbath*, which they only do-
S. Iust. de verit. lib. 2. in Tryph.
 ted on as necessary to salvation, they are driven out of Jerusalem, & dispersed into sundry Nations. And in the first year of their dispersion, which was about the 47th. of our Saviour, they began to build Churches to preach and administer the Sacraments in on the Lords day.

About this time or before a goodly roome in *Theophilus*. his house in Antioch, where ten thousand met at one time, was consecrated for a Church by *S. Peter*, and there was placed *S. Peters* chaire, which for a long time after there continued.
An Christi 38. Hieron. in ep. 2. a. l. G. d. Euf. in Chr. S. Clemen. recog. l. 10.

Saint *Marke* also about the same time caused divers Churches to bee built about Alexandria, wherein it was unlawfull to eat and drinke; but they were used only for reading, preaching, and meditating on Gods Word, praying, singing of Psalmes, and the like. In the yeare 57. Saine *Paul* caused a Church to be built in Corinth, & in divers other places. Anno 63. *Joseph* of Arimathea caused a Church to be built in Glastonbury. *Erasmus* has *Ecclesia ab ipsis Apostolis Domini edificata*, witnesseth *Henry* the second in his Letters Patents: For being burnt in his time, he takes a Princely care for the building of it againe, as the Kings majestie now doth for the repairing of that goodly edifice of *S. Pauls* Church, now fallen to decay. Anno 71. *Crescens* sent into Galatia by *S. Paul*, would not content himselfe to preach in private houses, but by *S. Pauls* example caused a Church to be built at Vienna. Anno 79. *S. John* caused a goodly Church to be built about Ephesus, where himself, with an Archbishop, & di-
Eufeb. l. 2. c. 16. Hist. Eccles. Angl. Eufeb. l. 3. c. 4. Ado. Eufeb. l. 3. c. 20.

vers Bishops of severall Churches in Asia, met at a Synode. This Church stood over against the hill where he robbed whom S. John converted. *Gaius* Bishop of Rome affirmeth, that til his time for 120. years together Churches had continued neere unto the Vaticane, built by the Apostles, which had Church-yards belonging to them, and where were to be seen the Tombs & Monuments of the Apostles. Anno 110. *Ignatius* reproved *Trajan* in a Church. Anno 117. *Adrian* caused Churches to be built for Christians, wherein he forbade any of the Romane gods to be placed. Anno 169. *Polycarpus* received the Sacrament publicly in the Church of Rome. Anno 197. *Lucius* King of Great Brittain desired of *Eleutherius*, *ut per ejus mandatum fieret Christianus*, which being granted, he dedicated the temples of the Heathen gods to the worship of the true God, and made Churches of them, & placed in them 28. Bishops, and three Archbishops Seas. Anno 203. *Tertullian* maketh mention of these Churches built before his time, & saith that commonly they were built upon an hill, (as *Isaac* was offered & *Christ* crucified on an hill) and looked towards the East, *Nostra columba Domus in editis & apertis, & Orientem amat*. Hence it is (saith he) that the Heathen traduce us for worshipping the Sun, *quod innotuerit nos ad Orientis regionem praerari*, because it is openly knowne that all wee Christians pray unto God in our Churches with our faces to the East: and if they stand not so, they are not like Christian Churches, nor judged to be consecrated by Christian Bishops. Anno 180. *Irenaeus* saw *Polycarpus* sit in his Bishops chaire in Smyrna. S. James his chaire stood in the Church of Jerusalem for 326. yeares together, saith *Eusebius*, and was thereto be seene in S. *Austines* time, notwithstanding *Dioclesians* decree. An^o 239. *Fabianus* suffered

Euseb. l. 2. c. 25.

Dion. in Adri-
an.

Euseb. l. 5. c. 25.

Bed. l. 1. c. 4.

Flores bish.

Tertull. adv.
Valen. & in
Apolog.

S. Iren. l. 3. c. 3.

Euseb. l. 5. c. 20.

S. Aug. l. 2. Con-
tra Petri c. 51.

ferred not *Philip* the first Christian Emperour to joyne with the faithfull in the Church, before he had stood in *loco poenitentium*. And so you see the zeale of Christians in building of Churches began in the Apostles times, and continued for 280. yeares together at least. *Euseb. l. 6. c. 34.*

And how necessary it was for the Apostles and their successours, planters of the Gospel, to build Churches, and not to pray, preach, administer the Sacraments, or exercise Ecclesiasticall discipline of excommunication and absolution in private houses, *Irenæus*, *Tertullian*, *St. Augustine*, and divers godly Fathers tell us. For hereby Catholics and good Christians were knowne from Hereticks. For *nullus Hæreticorum basilicam suam audet ostendere*, Heretickes had no Churches to shew, nor chaire wherein they succeeded the Apostles. *S. Aug. contra Manich. epist. cap. 4. Tom. 6.*

Thus *Irenæus* confoundeth *Valentinus*, *Cerdon* and *Marcion*; they could not shew how they succeeded the Apostles: but he could prove his owne succession, and reckon up all those that succeeded the Apostles in their severall Churches; and so sheweth who succeeded *Peter* and *Paul* in the Church of *Rome*. Whereby their vanity may in part appeare, that against all Antiquity, upon idle gheses, make fooles beleieve that *St. Peter* was never at *Rome*; making the succession of Bishops and truth of the Latine Churches as questionable as the Centurists orders. *S. Iren. l. 3. c. 3. 4. 5.*

Thus *Tertullian* putteth *Valentinus* and *Apelles* to it to shew their descent. If they will not be accounted Hereticks, *edantur origines Ecclesiarum suarum, evolvant ordinem Sacerdotum, &c. ut aut primus sit aliquis ex Apostolis*, let them shew when their Church began, so that the first founder be an Apostle: as *Polycarpus* was placed by *St. John* in *Smyrna*, and *Clemens* by *S. Peter* in the Church of *Rome*. *Confingant tale quid & Hæretici*, let Hereticks lay their

Test. de prescr.
c. 17.

heads together, & produce such a pedigree of their faith. Which he was sure they could not doe: for *sine matre, sine sede exiortes vagantur, & Ecclesias non habent.* They were not Christians that had no Churches for 200. years after Christ: but it plainly appears by *S. Irenæum* and *Tertullian*, that they were Hereticks that were so long without Churches. These had no Church for their Mother, no Sea for their Bishops, nor succession of them from the Apostles, but were meer stragglers. And for this cause (saies

S. Cyprian l. 1. ep. 12.

S. Cyprian) *Hereticum sanctificare non potest, quia nec Ecclesiam nec Altare habet;* an Hereticke cannot consecrate the Sacrament, because he hath neither Church nor Altar; for *Eucharistia in Altari sanctificatur.* Without Churches no Sacrament could be consecrated, nor received.

S. Aug. l. 2. cont. Pelic. c. 51.

In this sort *St. Augustine* confoundeth the Donatists and Sectaries of his time; *Numerate Sacerdotes, vel ab ipsa sede Petri, & in illo ordine, quis cui successit videre;* Reckon up your Priests, who succeeded one another after *St. Peter* in his chaire, if you will be esteemed members of the Church. Hereby we may by Gods mercy make good the truth of our Church. For we are able lineally to set downe the succession of our Bishops from *St. Peter* to *St. Gregorie*, and from him to our first Archbishop *St. Austin*, our English Apostle as Bishop *Godwin* calls him, downeward to his Grace that now sits in his chaire, Primate of all England, and Metropolitan.

Euseb. l. 8. c. 1.

This succession of Bishops to the Apostles, and exercise of Ecclesiasticall discipline, preaching of the word of God, and consecrating of the Eucharist on the Lords Boord, or holy altar, was judged a thing so necessary by the Apostles and their successours, that (as *Eusebius* reports) Christians never ceased building, repairing, & enlarging of Churches, even in the hottest times of persecution. And though the
Pastours

Pastours were many times driven out of them, and wandered up and downe in mountaines, and dens, and caves of the earth, yet they found such favour with the Emperours, that the Churches still continued. And their chaires were never emtrie, nor the succession of their Bishops interrupted, no nor in *Dioclesians* time, when so many Churches were demolished.

True it is *Cecilius* in *Minutius Felix*, and *Celsus* in *Origen*, and other Gentiles reviled Christians, & called them Atheists, *quia nec templa nec deos haberebant*, because they had neither Temples nor gods. And indeed they had no such Temples, nor worshipped such gods as they did. Yet Christians were never without Churches to serve the true God in. Howbeit they were not called Temples, or *Basilicae*, before the Emperour *Constantines* time, who built them in that stately and magnificent maner, that they might equalize or surmount the sumptuous Temples erected by the Heathen to *Diana, Venus, Jupiter*, or other heathen gods.

Thus necessity of Gods service, and exercise of Ecclesiasticall discipline, caused and continued the use of Churches from time to time, and their zeale inflamed them to beautifie and adorne them in the most sumptuous maner that might be, that with *David* and *Solomon* they might shew (so farre as their poverty would suffer them) in such glorious and magnificent buildings, and by the sumptuous costlinesse bestowed in adorning of them with gold, silver, and pretious stones, the incomparable glory, and infinite greatnesse of the Majestie of their God, to whom that poore house was dedicated, and before whom they presented themselves to performe such service as himselve and his Vicegerents have appointed; which doubtlesse (as by the practice of *S. Paul* & the Apostles, and the best Saints of God, may appeare) is much

more

more acceptable unto him being performed in an house of his own, than if it had been continued in one of ours, in some upper chamber, as now upon necessity it was.

Wherefore since by Gods mercy we do in part enjoy the piety and bounty of our Predecessours, and have the houses of God left us to serve God in; let us abandon the irregular fashion of straggling Schismatickes, in making Conventicles, praying, preaching, and breaking bread in corners, private houses, and dining roomes. And on the other side, let us conforme our selves in frequenting the Lords house, to the practice of the Lords Church, especially on the Lords day, and say with *David*, *O come let us goe into the house of the Lord, and fall flat on our faces before his footstoole.*

And if we do not onely bend or bow our body to his blessed Boord, or holy Altar, but fall flat on our faces before his footstoole so soone as ever we approach in sight thereof, what Patriarch, Apostle, blessed Martyr, holy or learned Father, would condemne us for it? or rather would not be delighted to see their Lord so honoured, & their devotion so reverently imitated, and so good hope given to have it in such sort continued in the Lords house, on the Lords day, by the Lords servants, unto the Lords comming againe, who doubtlesse will then ratifie what he hath already pronounced, *Blessed are those servants whom the Lord when he commeth shall find so doing.*
Amen.

FINIS.

Perlegi hanc concionem habitam in visitatione Triennali Reverendi in Christo Patris Episcopi Lincolnensis, in qua nihil reperio sane doctrinae aut boni moribus contrarium, quominus cum utilitate publica imprimatur; ita tamen ut si non intra tres menses proxime sequentes typis mandetur, haec licentia sit omnino irrita.

Ex Adib. Limberhanis.
II. Calend. Martii, 1635.

GUILBRAY Rmo. Patri D. Arch.
Cant. Sacellanus domesticus.